॥ श्रीः ॥

॥ हलायुधस्तोत्रम् ॥

(Translation based on the commentary of Dechayamatya)

विघ्नान्निघ्नन् द्विरदवदनः प्रीतये वोऽस्तु नित्यं
वामे कूटः प्रकटितबृहद्दक्षिणस्थूलदन्तः ।
यः श्रीकण्ठं पितरमुमया श्लिष्टवामार्धदेहं
दृष्ट्वा नूनं स्वयमपि दधावर्धनारीश्वरत्वम् ॥ १ ॥

May He, annihilator of obstacles, the elephant headed [Vinayaka], without a tusk on the left side [and] a striking big tusk on the right side, whose father Srikantha (Shiva) with Uma, merged to His left side, appears as Ardhanarishwara, seeing which He (Vinayaka) too imbibed the composite form of ardhanarishwara, surely, be pleased with you, forever! (The presence of a tusk on the right side and absence on the left is meant to denote the composite masculine-feminine concept imbibed by Vinayaka) **(1)**

श्लाघ्यः पुत्रः स भवति किल स्वस्य वप्तुः सकाशा-
द्धत्ते कैचित्क्वचिदपि गुणैर्थः समुत्कर्षरेखाम् ।
इत्थं वाञ्छन्पितुरधिकतां पञ्चवक्त्रस्य नूनं
षष्ठं बिभ्रद्वदनमपरं पातु विश्वं विशाखः ॥ २ ॥

Oh Lord! In this world, he, [your] son, [your] seed, from you carries some exalted qualities, that son is praiseworthy isn’t He! Thus, may that Kumara swamy, the son of the Father with five-faces, with a sixth face [one more than his Father] bestow boons, protect the worlds. **(2)**

एको देवः स जयति शिवः केवलज्ञानमूर्ति-
र्देवी सा च त्रिभुवनमिदं यद्विभूतिप्रपञ्चः ।
यत्कूटस्थं मिथुनमविनाभावसम्बन्धयोगा-
न्मिश्रीभूतं नदखिलजगज्जन्मबीजं नमामि ॥ ३ ॥

Hail to Him Shiva! The One God, the form of pure Knowledge. Hail to Her the Goddess! That [which] brings forth these three worlds, this material form of the universe, is present in them, as a mixture from the eternal Union [of Shiva and Shakti (the 26 tattvas)], to that seed that causes the birth of the entire universe, Obeisance! **(3)**

एकः स्रष्टा सकलजगतामादिभूतः स्वयम्भू-
स्त्राता तेषां त्रिभुवनगुरुर्वासुदेवः प्रसिद्धः ।
यस्तौ द्वावप्यतुलमहिमा संहरत्यन्तकाले
कस्तस्यान्यो भवति सदृशः श्रीमहाकालमूर्तेः ॥ ४ ॥

The oldest of all of existence, self-manifesting, creator - Brahma, the Guru of the three worlds, Vasudeva, praised as their protector [of the three worlds]. At the end of time, the two [Brahma and Vasudeva], both of peerless glory, are destroyed. Who is there other than or comparable to the blessed form of Mahakala? **(4)**

वक्तुं वाञ्छा हर निरवधि त्वन्महिम्नः स्वरूपं
चेतश्चैतत्कतिपयपदज्ञानमात्रावसन्नम् ।
ज्ञात्वैवेदं त्रिनयन मया त्वद्गुणस्तोत्रभक्त्या
स्वात्मन्येव स्वयमधिकृतो धृष्टतापट्टबन्धः ॥ ५ ॥

O Hara! Your greatness is limitless, to praise Your form is [my] desire alone. This mind restricts it within so many words and their meanings. O Lord with three-eyes! Even knowing this, [I] extol Your qualities, out of devotion, crowned by impudence, taken upon myself this charge [of praising You]. **(5)**

वागीशस्त्वं युगपदखिलज्ञानसम्पत्तियुक्तः
का ते तुष्टिः स्तुतिरचनया मादृशस्याल्पबुद्धेः ।
एवं ज्ञात्वा हर विरमति स्तोत्रहेतौ हठान्मे
भक्त्यावेशात्प्रसरति मुखाद्भारती किं करोमि ॥ ६ ॥

You are the Master of Vaak (speech), the Omniscient, with of all the wealth of knowledge from the past, present and future at any time. How can hymns of praise composed by me, an ignoramus, please You? Knowing thus, in extolling [You], if I stop myself by force, [then] from the excitement of devotion, the Goddess of Speech (Bharati) flows [automatically] from my mouth, what should I do? **(6)**

यत्ते तत्त्वं निरुपधि पदं वाङ्मनःपारभूतं
ब्रह्मादीनामपि हर गिरस्तत्र भग्नाः प्रवेष्टुम् ।
अर्वाचीनं यदपरमिदं पार्वतीवल्लभं ते
रूपं भक्त्या वरद तदहं वाग्भिरभ्यर्चयामि ॥ ७ ॥

O Hara! Your attribute-less form is beyond speech and mind. There [in your attribute-less form], speech of even Brahma and others are constrained to express. [But] your manifested divine form [as] the beloved of Parvati that is different [from your attribute-less form] O granter of boons! That form I worship with words. **(7)**

अन्यैः स्तोत्रं रचितममृतस्यान्दिभिर्वाग्विलासैः
फल्गुप्रायैः किमिदमियता त्यज्यते मद्वचोभिः ।
किं वा कैश्चित्कनककमलैरर्चितं पादपीठं
भक्त्या शम्भो न पुनरपरः पूजयत्यर्कपुष्पैः ॥ ८ ॥

Others have composed hymns full of nectar, with charming words, but without any essence — why should my hymn be scorned at? Or, is it that some [like Vishnu and others] have worshipped you with golden lotuses. O Shambhu, that another [poor/ordinary] cannot worship you with arka flowers out of devotion?

In the worship of Ishwara differences in the articles of worship are not a means of comparison. Only the differences in the level of devotion bear fruit. **(8)**

पथ्याहारौ हर जलमुचां यौ च यौ पङ्कजानां
मित्रामित्रौ वरद हविषां दाहकग्राहको यौ ।
यौ गन्धस्य प्रजनवहनौ तानहं दृष्टिहेतो-
रष्टौ वन्दे त्रिभुवनतनोर्मूर्तिभेदांस्तवैतान् ॥ ९ ॥

O Hara! the path and the string of clouds [ether and water], the friend and foe of the lotuses [sun and moon], O granter of boons, the burner and the patron of the oblations [fire and performed of the yagna], the generator and carrier of fragrance [earth and wind] – these [forms] for Yours for the purpose of perception. Obeisance, the Guru of three worlds, in [these] Your eight forms.

Earth, water, fire, wind, ether, sun, moon and the performer of the Vedic yagna or the yajamana, are the eight forms of Saguna (with attributes) Parmeshwara, taken by Him for the purpose of perception. **(9)**

संसारेऽस्मिन् ध्रुवमसुलभं मानुषं जन्म लब्ध्वा
युष्मानेको भजति सुकृती कश्चिदन्यं च देवम् ।
आरूढोऽपि स्मरहर ! गिरिं रोहणं भाग्ययोगा-
देको रत्नं कलयति महत्काचमन्यच फल्गु ॥ १० ॥

O destroyer of Cupid! In this real world, rare having obtained a human birth, the virtuous one worships You. Some worship another deity. Even after scaling the mountain [of births and reaching a human state] by the dint of fate, one [the virtuous] finds a precious gem and the other obtains only a great piece of insignificant glass. **(10)**

ये त्वामर्हन् सुगत इति वा भक्तियोगाद्भजन्ते
तेभ्यः शम्भो फलमभिमतं त्वं ददासीति युक्तम् ।
अध्वक्लान्तैः स्वरुचिरचितं नाम किंचिद्गृहीत्वा
शीतं पीतं जलमिह जनैः किं न तृप्तिं करोति ॥ ११ ॥

O Shambhu! You are worshipped out of devotion as Arhan or Sugata by those who do not believe in the Vedas, unto them also You bestow fruits [like heaven] as per their wish, it is said. This is the same way of the world, where tired travellers on the road, satisfy their thirst with the same cool water named differently based on the vessel containing it. **(11)**

आदित्यादिग्रहपरिकरो याति चायाति नित्यं
कालश्चायं दिवसरजनीपक्षमासर्तुचिह्नः ।
एतत्सर्वं ननु न घटते प्रेरकत्वं विना ते
कार्ये चास्मिन्न पुनरपरस्यास्ति सामर्थ्यमेतत् ॥ १२ ॥

The Sun and the planets around it set and rise orderly. This time [based on the rising and setting of the heavenly bodies] marks the solar day, the lunar day, the bright and dark halves, the month and the season. All these cannot occur without Your direction. Is there anyone else in this creation who has the power to control this [time]? **(12)**

तस्यागारे गिरिश रमते धेनुवत्कामधेनुः
क्रीडावापीविटपिसदृशः कल्पते कल्पवृक्षः ।
लाक्षारक्षामणिरिव करे तस्य चिन्तामणिः स्या-
द्यस्मिन्सिद्धः सकृदपि कृपादृष्टि यातः प्रसादः ॥ १३ ॥

O Girisha! To him who has for even once received the glance of Your Grace, the divine Kamadhenu appears as an ordinary cow, Kalpavriksha [appears] as normal tree by the side of pond and the Chintamani in his hand [appears] as a piece of red lac.

Kamadhenu, Kalpavriskha and the Chintamani have the power to grant any boon. Of what use is it to one who has tasted the bliss of Shiva’s grace? **(13)**

मौलौ लोलत्त्रिदशतटिनीतोयशीतेऽमृतांशुं
कण्ठे क्रूरं कवलितविषश्यामले व्यालराजम् ।
ज्योत्स्ना गौरे वपुषि विशदं बिभ्रतो भस्मरागं
ज्ञाता सम्यक् त्रिनयन मया योगभूषा तवैव ॥ १४ ॥

O One with three eyes! In [Your] matted locks [along] with the cold flowing waters of Mandakini, [are] the cool rays of the Moon, around [Your] blue throat caused by the dreaded poison consumed [by You], [is] the king of serpents, on [Your] body as white as the moonlight,

[is] besmeared with pure ash, [it is] learnt well by me that the One adorned by Union of the alike [is] You alone. **(14)**

धत्ते शोभां घुसृणतिलकस्पर्धि चक्षुर्ललाटे
मौलौ लग्ना त्रिदशतटिनी मालतीमालिकेव ।
क्ष्वेलं क्रीडामृगमदमयी पत्रलेखेव कण्ठे
श्लाघ्यः शम्भो स्फुरति सहजः कोऽपि भूषाविधिस्ते ॥ १५ ॥

O Shambhu! On Your forehead, the [third] eye rivalling the ornamental mark applied with vermillion, bears splendour. In [Your] matted locks, the wrapped Mandakini appears like a garland of jasmine. The Kalakuta poison on the throat appears like the crocodile mark fashioned by an intoxicated musk deer during love play. Its praiseworthy that anything [on You] shines as an ornament with ease. **(15)**

दग्धं येन त्रिभुवनमिदं देव दुर्वारधाम्ना
दग्धः सोऽपि त्रिनयन भवद्दृष्टिपातेन कामः ।
युक्तं चैतद्भवति पुरुषो यः परस्योपतापी
तस्यावश्यं पतति शिरसि क्रोधदण्डः प्रभूणाम् ॥ १६ ॥

O Deva! One with three eyes! By him whose glory is unattainable, [and] all the three worlds burn [get destroyed by desire], he too, Kama (Cupid), was burnt by Your glance falling on him. This is alright. That man who causes distress to others, on his head surely falls the staff of anger of Ishwara. **(16)**

कस्य क्षेमो भवति बलिना स्पर्धमानस्य सार्धं
यस्त्वत्कोपात्त्रिनयन! भवच्चक्षुषा वञ्चितोऽभूत् ।
प्रेम्णा दष्टेऽधरकिसलयेऽदृष्टवान् (यस्य) [यः स गामी]
लीलानृत्यच्चतुरवनिताभ्रूलता प्रेक्षणानि ॥ १७ ॥

Who can find welfare when competing with the strong? O One with three eyes! From Your anger, with Your third eye Manmatha was deprived [of his life]. He who was [seen] on the young leaf like [tender] lower lips bitten by love, [and] in the playful glances cast by the eyebrows of a clever beloved, became one who cannot be seen, Ananga [Manmatha]. **(17)**

ये दारिद्र्योपहतवपुषो ये च दौर्भाग्यदग्धा
ये वा शत्रुव्यसनविकला ये च मौर्ख्योपतप्ताः ।
ये वा कैश्चित्त्रिनयन दृढं पीडिता दुःखशोकै-
स्तेषामेकस्त्वमसि शरणं तर्षितानामिवाम्भः ॥ १८ ॥

O One with three eyes! Those who have obtained a weak body because of poverty, who have been burnt by ill-fate, or who are troubled by enemies, and are of weak intellect, or those people who are much troubled by unhappiness and deep sorrow, their only refuge is You, like water unto the thirsty. **(18)**

श्लाघ्यं जन्म श्रुतिपरिणतिः सत्क्रियायां प्रवृत्तिः
प्रौढिः शास्त्रे ललितमधुरा संस्कृता भारती च ।
स्फीता लक्ष्मीर्वपुरतिदृढं चन्द्ररेखाङ्कमौले
युष्मत्सेवापदविरहितं सर्वमेतत्पलालम् ॥ १९ ॥

Praiseworthy is birth [as a Brahmin] culminating in the mastery over the Vedas, engaging in good deeds [Vedic yagna], proficiency in advanced disciplines [like Mimamsa] with rhetoric and aesthetics, grammar and speech. Abundant wealth, healthy body O Crescent Adorned Lord! Without service and worship to You, is like chaff [useless]. **(19)**

त्वत्पूजायां कुसुमहरणेधावतः पादयुग्मं
यत्पाषाण व्रजपरिकरोद्गीर्णरेखाङ्कमासीत् ।
तत्तस्यैवं तदनुचरतो रुद्रलोकं गतस्य
ब्रह्मादीनां मुकुटकिरणश्रेणयः शोणयन्ति ॥ २० ॥

O Hara! In Your worship, for gathering flowers [items for worship], he who runs, [his] pair of feet, are marked by lines caused by rubbing of stones and gravel around. Those feet, of that devotee, marked thus, after shedding the mortal coil, reaches Rudraloka (Kailasha), they shine as bright red as the brightness of the crowns of Brahma and other gods.

A devotee immersed in Shiva Puja is venerable even to Brahma and other deities. **(20)**

येषां युष्मत्प्रतिकृतिगृहं लिम्पतां पाणयो ये
त्वद्भक्तानां सलिल लुलितैर्गोमयैः सम्प्रलिप्ताः ।
तेषामीश त्रिदशनगरीनायकत्वं गतानां
ते लिप्यन्ते मृगमदरसेः खेचरीणां कुचेषु ॥ २१ ॥

O Lord! Those devotees who smear Your temples with cow dung using their hands, when they attain the cities of the Devas, those hands are smeared with the scent of the musk deer from the bosoms of celestial maidens.

Nothing other than Shiva Puja can lead to heaven. **(21)**

यस्ते कृत्वा स्नपनममृतैः पञ्चभिश्चन्द्रमौले
पश्चात्कैश्चित्कुसुमनिकरैर्मूर्ध्नि बध्नाति मालाम् ।
तस्यावश्यं सकलभुवनैकाधिपत्याभिषिक्ते
बध्नन्त्यन्ये शिरसि परमैश्वर्यसाम्राज्यपट्टम् ॥ २२ ॥

O Lord! One adorned with the crescent moon! That devotee who having anointed your head with the five nectars (curd, milk, ghee, honey and sugar), then taking a bunch flowers, ties a garland on [Your] head, others [deities] having anointed him (the devotee) as the lord of the three worlds, place on his head, the crown of supreme sovereignty. **(22)**

एतच्चित्रं क्वचिदपि मया नैव दृष्टं श्रुतं वा
तद्विस्पष्टं कथय किमिदं नाथ कौतूहलं मे ।
यत्ते भक्त्या हर चरणयोरर्पितं पुष्पमेकं
सद्यस्सूते फलमभिमतं कोटिशः कामरूपम् ॥ २३ ॥

O Lord! This is wonderful, that has never seen or heard by me. [Please] tell me clearly. What is this? My curiosity, O Hara, that flower, that he offers with devotion at Your feet, grants desired results immediately. **(23)**

यस्ते भक्त्या वरद चरणद्वन्द्वमुद्दिश्य दद्या-
देकं नीलोत्पलदलमपि त्वत्प्रसादेन नूनम् ।
तत्प्रत्यङ्गं निपतति पुनर्धृष्टतालोलतारै
र्दिव्यस्त्रीणां कुवलयदलश्रेणिदीर्घैः कटाक्षैः ॥ २४ ॥

O Granter of boons! That devotee of Yours who offers even one petal of the blue lotus at Your feet, by Your blessing, surely, that petal makes celestial maidens of bold and playful sidelong glances, whose eyes are long like blue lotus petals, fall on his limbs.

One petal of the blue lotus offered at the feet of Shiva, bestows many petals in the form of sidelong glances of celestial maidens. **(24)**

कृत्वा मालां घनपरिमलोद्गारिधाराकदम्बै-
र्यस्तै कण्ठाभरणपदवीं प्रापयेन्नीलकण्ठ !
दिव्यस्त्रीणां विपुलपुलकैर्बाहुभिः कण्ठलग्नैः
तस्यापि त्वं वितरसि चिरं निर्भराश्लेषसौख्यम् ॥ २५ ॥

O One with a Blue Throat! That devotee, who makes a garland of extremely fragrant Kadamba flowers that bloom in the monsoon season, and places it as a neck ornament to You, for him too You grant, lasting, abundant pleasure of the loving embrace of celestial maidens in rapture with their arms wrapped around his neck. **(25)**

कृत्वा पूजां तव चरणयोगदरादष्टमूर्ते
यः साष्टाङ्गं प्रणमति महीपृष्ठपीठे लुठित्वा ।
प्रत्यासन्नं क्षितिपतिपदं प्रीतिवद्धानुरागं
तस्योत्सङ्गे लुठति धरणी रेणुचक्रच्छलेन ॥ २६ ॥

O One with eight forms! That devotee out of devotion, after worshipping Your feet, falls to the ground with his eight limbs touching the earth (sashtanga), rolls, [and] salutes You, for him the lordship of the earth is very close. The earth moves in the guise of the circle of dust particles on that devotee's thighs. **(26)**

त्वामुद्दिश्य त्रिनयन जनो यः प्रदीपं ददाति
ज्योतिर्ज्वलादलिततिमिरं द्योतितान्तर्निकेतम् ।
तस्मै मायारजनिविलसद्गाढमोहान्धकार-
च्छेदप्रौढं त्वमपि दिशसि ज्ञानमात्मप्रकाशम् ॥ २७ ॥

O One with three eyes! That devotee who, for You, offers a lamp that burns to cut down the darkness, illuminating the inner abode, to him, You grant the knowledge, that is the complete illumination of the Self by the annihilation of the deep delusion and darkness sporting in the night of ignorance. **(27)**

चित्रैर्मालारचितकुसुमैर्धूर्जटे पूजयित्वा
यः स्तौति त्वां जयजय महादेवदेवेति वाचा ।
सोऽप्यारोहन् हर तव पुरं मौलिबद्धाञ्जलीनां
शक्रादीनां स्तुतिविषयतां त्वत्प्रसादात् प्रयाति ॥ २८ ॥

O One with matted hair! That devotee who, creates a variety of garlands of flowers, and worshiping You, praises You with the words "Victory! Victory! Mahadeva", O Hara! He too ascends Your abode, to Indra and the celestial beings with folded hands above their heads and singing [his] praises, by Your Grace. **(28)**

भस्मस्नानं वपुषि शिरसा स्वर्धुनीवारिभारं
शान्तां मूर्तिं कलयसि करे कार्मुकं युक्तमेतत् ।
अप्यन्येषां कतिपयपुरस्वामिनां चित्रभूता-
श्चेष्टा दृष्ट्वा त्रिभुवनपतेः किं महेशस्य न स्युः ॥ २९ ॥

On [Your] body, [You] appear bathed in sacred ashes, on [Your] head [You] hold the waters of the river, [You] present a peaceful form, appropriately holding in [Your] hand a bow. Seeing the surprising efforts of [even] kings of small kingdoms, are not these expected of the Lord of the three worlds, Mahesha!

Without the decree of Ishwara even a blade of grass does not move, thus the deeds of all from Vishnu are controlled by Ishwara's will alone. **(29)**

त्वामाराध्य त्रिदशपतयो भुञ्जते राज्यलक्ष्मीं
भिक्षाभुक् त्वं तदपि च महादेवशब्दैकवाच्यः ।
नैराशिष्यं वरद परमैश्वर्यकोटिप्रतिष्ठं
तच्चेदस्ति त्वयि किमपरैः फल्गुभिः श्रीविलासैः ॥ ३० ॥

O Grantor of boons! Worshipping You, the celestial Devas enjoy the lordship over domains. But You live off alms, even then, You are the only one with the epithet Mahadeva. Therefore, equanimity and supreme lordship in You, that are present in trivial displays of wealth by others is futile. **(30)**

अस्थिग्रन्थिः पितृवनभवं भस्मभूषाङ्गरागः
प्रीतिः प्रेतैस्तव सहचराः फेरवः कोऽत्र दोषः ।
यस्यैश्वर्यं परमपदवीं प्राप्य विश्रान्तमुच्चै-
रतस्य ग्रावा कनकमथवा सर्वमेतत्समानम् ॥ ३१ ॥

Your garland of bones, adorned all over the body by the attractive besmear of ashes from the cremation ground, loved by ghosts, jackals for Your companions, where is the fault here? He Whose lordship having attained the supreme state, is established on high, for Him, stone or gold or all of this (world) is the same. **(31)**

आवासस्ते पितृवनमहीं क्रीडनं यानमुक्षा
भिक्षापात्रं हर नरशिरःखर्परं नैष दोषः ।
आरादीयस्त्रिनयन भवत्यल्पसंस्थो हि लोके
निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः ॥ ३२ ॥

O Hara! Your place of residence is the cremation ground, [You] sport on the Bull as [Your] vehicle, [Your] alms bowl is a human skull, none of these are faults. O One with three eyes! In the present time, only [he] with low intellect is famous in the world. Those who walk beyond the realm [of the qualities], on the path of the three qualities of nature, what rule or prohibition can be there? **(32)**

प्रेतावासः शयनमशनं भैक्षमाशाश्च वासः
खट्वाङ्गं च ध्वजमुपहितं त्वस्थि नेपथ्यमङ्गे ।
यद्यप्येवं तदपि भगवन्नीश्वरत्यस्य नाम्नो
निःसामान्यस्त्वमसि विषयो नापरः कश्चिदस्ति ॥ ३३ ॥

Your place of rest is the cremation ground (where ghosts reside), Your food are the alms received, the directions [Your] clothing, Your flag is the trident with the skull tied to it,

on [Your] body marked as ornaments are bones. Even though thus, yet O Lord! The [one] with the extraordinary name Ishwara (Supreme Lord) is You. There is nothing else that can be attributed to it (Ishwara name). **(33)**

दारूद्याने द्विजवरवधूपप्लवो रेतसाग्नौ
होमः सन्ध्यानटनमिति ते चेष्टित नैव दुष्टम् ।
मिथ्याज्ञानोपहतमनसा मार्गमुल्लङ्घ्य दूरं
ये निष्क्रान्तास्त्रिनयन न तान् लोकवादा स्पृशन्ति ॥ ३४ ॥

O One with three eyes! Destroying the piety of the tender wives of the sages in the forest Daruka, offering oblations of [Your] seed in the fire, dancing at twilight – these Your deeds are not defects at all. For those who have crossed far beyond the path [of world] with the senses flooded by ignorance, these worldly criticisms do not matter. **(34)**

देवा सर्वे दधति वपुषा भूषणं हेमरत्नं
गुञ्जामात्र कनकमपि ते नास्ति कर्णे करे वा ।
मार्गातीत स्फुरति सहजं यस्य सौन्दर्यमङ्गे
तस्याहार्येष्वितरजनवन्नादरः स्याद्गुणेषु ॥ ३५ ॥

All gods wear on their bodies, ornaments of gold and precious gems, [but] not even a gunja (unit of measurement 125 mg) of gold is on Your ears or hands or other limbs. The reason why ethereal inherent beauty shines forth in His body, for Him Whom the external adornments are [but] extraneous. **(35)**

त्वं ब्रह्मादित्रिदशगुरुभिः पूजितः स्वार्थहेतो-
रित्याम्नायो न खलु भवता प्रार्थितः कश्चिदन्यः ।
इच्छामात्रात्स्वयमुपनयन्त्यग्रतो यस्य भावा-
स्तस्यापेक्षा कथमिह भवेदीश्वरस्येतरेषु ॥ ३६ ॥

The Vedas state that You are venerated by Brahma and the other gods, for their own interests. Who other than You can be prayed to? [For Him] Who brings [to Himself] any desired [object], by mere thought, Himself, why should He expect anything from others? **(36)**

खण्डश्चन्द्रः शिरसि परशुः खण्डमेवायुधं ते
भिक्षापात्रं द्रुहिणशिरः खण्डमेकं कपालम् ।
खण्डप्रायस्तव परिकरो यद्यपीत्थ तथापि
त्वं सर्वेषां स्मृतिमुपगतः सर्वसम्पूर्णहेतुः ॥ ३७ ॥

You wear a fragment of the moon on your head; Your weapon, the axe is a fragment too. Your begging bowl is one fragment of Brahma's skull. Though You are surrounded by

[these] fragments, even so, You are present in everyone's memory as the cause of all completeness. **(37)**

पृथ्वीपीठे कृतपदमद स्वच्छमाकाशलिङ्गं
तारापुष्पैः शिरसि रचिताभ्यर्चनं चन्द्रचूड ।
इत्थंभावादवहितधियो ये भवन्तं भजन्ते
ते लीयन्ते त्वयि जलनिधौ निम्नगानामिव औघाः ॥ ३८ ॥

O One with the Moon ornament! Those devotees, absorbed in contemplation, who worship You [with] feet placed on the pedestal of this earth, the sky (ether element) itself as the linga, with the stars as flowers on the head, those devotees merge into You, like rivers flow into the ocean. **(38)**

वाराणस्यां स्फुरति यदिदं देवदेव विमुक्ते
शैवं ज्योतिः सकलभुवनालोकनादर्शभूतम् ।
कृत्वा तस्मिन्प्रमहसि पदे क्षेत्रसंन्यासयोगं
त्वय्येकत्वं व्रजति पुरुषस्तेजसीव प्रदीपः ॥ ३९ ॥

O God of gods! That which shines as the beacon of Shaivam, like a mirror reflecting all the worlds, [is] the sacred place of Avimukta, in Varanasi. Leaving his mortal coil in that radiant place [of the nature of Shiva], like a lamp unto light, a man attains oneness with You.

As per the Puranas, one who leaves his body at the sacred place of Avimukta in Varanasi, he attains Shiva-Sayujya or Union with Shiva. **(39)**

यत्प्रत्यक्षं सकलभुवनाश्चर्यभूतं विभाति
ज्योतिर्लिङ्गं कनककपिलं श्रीगिरौ व्योम्नि दिव्यम् ।
तत्पश्यन्तः शिव सुकृतिनः कृत्तसंसारबन्धा-
स्त्वत्कारुण्याच्चिरगणपदप्राप्तिभाजो भवन्ति ॥ ४० ॥

O Shiva! That jyotirlinga (linga of light) which shines in the sky, as the visible wonder of all the [14] worlds, the divine, golden and tawny hued, Srisailam, seeing that, the blessed, who have cut off the bonds of the world, by Your grace, become eligible to attain the everlasting, foremost position among Your attendants (Gana-s). **(40)**

वाचाधीश हुतवहतनु शक्तिपाणि भवन्त
ये ध्यायन्ति त्रिनयन तमस्तेजसा निर्दहन्तम् ।
गङ्गास्रोतःसदृशविलसद्गद्यपद्यप्रवाहैः
सद्यस्तेषां प्रसरति मुखाद्भारती नात्र चित्रम् ॥ ४१ ॥

O One with three eyes! Those who meditate on You - the Lord of speech, of the form of fire, bearer of the Shakti, their ignorance is burnt away by light. Like the source of Ganga, from their mouth, with the flow of poetry and prose compositions rich in figures of speech, Saraswati (Goddess of Speech) springs forth effortlessly. This is no surprise! **(41)**

भास्वज्ज्योतिकिरणमरुणं दक्षिणेऽक्षिण स्थितत्वा
ये वीक्षन्ते पुरुषमुदितं ख्यातमादित्यमूर्तिम् ।
ते सर्वत्राप्रतिहतदृशः सूर्यपर्यन्तलोकं
पश्यन्त्यग्रे करतललुठत्कन्दुकस्पष्टरूपम् ॥ ४२ ॥

Those who behold Rudra (Purusha), hailed by the Vedas as the form of Aditya, radiant with rays of reddish hue, present in the Sun’s orb (the right eye of the Lord), they see before them, with unobstructed vision, all the worlds up to the Sun, like a ball rolling on the palm. **(42)**

ये ध्यायन्ति स्वहृदि विमलचित्तमात्मैकरूपं
विश्वादर्शं प्रसरदभितो भूर्भुवस्वस्त्रिलोकम् ।
इत्थं गत्यागतिपरिचयात्ते तवैव प्रसादात्
सर्वज्ञत्वकलविकरणशीलयन्तो भजन्ते ॥ ४३ ॥

Those who meditate in their own hearts with pure consciousness on the one form of the Self that encompasses the universe and expands all around the three worlds—Earth, Celestial World, Heaven, they, through familiarity with the cycles of birth and death, by Your grace alone, endowed with omniscience and omnipotence, worship you. **(43)**

ये त्वा शम्भो हृदयकुहराम्भोरुहाभ्यन्तरस्थं
ज्ञानज्योतिस्तदुपधिवशाद्व्रीहिशूकाग्रसूक्ष्मम् ।
उद्वीक्षन्ते दृढतरलया (यास्ते) तेऽप्युपाधिप्रणाल्या
त्वय्येकत्वं नभसि कलशाकाशवन्निर्विशन्ति ॥ ४४ ॥

O Shambhu, those who perceive the light of knowledge residing within the lotus of the heart's cave—subtle as the tip of a rice grain husk due to its limiting adjunct—with firm absorption, they too, through the channel of those limiting adjuncts, enter into oneness with You, like the space within a jar merging into the vast sky. **(44)**

अर्चिर्विद्युत्प्रभृतिभिरलमार्गविश्रामहेतोः
ये गच्छन्ति त्रिनयन सदा देवयानेन केचित् ।
भुक्त्वा भोगाननुपमरसान् स्वेच्छया ब्रह्मलोके
ते तस्यान्ते पुनरपि शिव त्वन्मयत्वं भजन्ते ॥ ४५ ॥

O One with three eyes! O Shiva! Those who proceed by the paths of the gods (fire, Sun – bright half and northern sojourn, lightening, beings other than men) for the purpose of rest on the path of gods, having enjoyed incomparable pleasures at will in Brahma's world, at the end of that world, they too again attain union with You along with Brahma. **(45)**

यत्रानन्दः स्फुरति परमज्योतिरालोकजन्मा
भुज्यन्ते च स्वयमुपनताः यत्र दिव्याः सुभोगाः ।
यत्रावृत्तिर्न भवति पुनः पञ्चमाध्वप्रसिद्धं
तद्वैराग्यपदमपि शिव प्राप्यते त्वत्प्रसादात् ॥ ४६ ॥

Where bliss shines forth, born from the vision of the Supreme; where divine, excellent pleasures are self-presented and enjoyed; where there is no return, known as the fifth path (to the world of Brahma), that state of ultimate dispassion is also, O Shiva! attained by your grace. **(46)**

त्वय्यात्मानं निहितमखिलैस्त्वद्गुणै संप्रयुक्तं
स्वच्छादर्शे मुखमिव चिरचेतसा निश्चलेन ।
ये पश्यन्ति त्रिनयन मनोवाञ्छितार्थप्रसूति
स्तेषामाविर्भवति सुधियामेव धर्मसमाधिः ॥ ४७ ॥

Those who with a consciousness vested firmly [in You] for a long time, see You in themselves, by adopting all Your qualities (like renunciation, knowledge, bearing of skulls), like the face [reflected] in a clear mirror. O One with three eyes! Their material desires appear [effortlessly], for which reason alone, only the learned get a vision of their true self. **(47)**

ज्ञानज्योतिः सकलजगतां यत् प्रकाशस्वरूपं
त्वाम् आत्मानं परिहृतगुणस्पर्शम् ईशानम् ईढे ।
यत्रैकस्मिन्नवहितधिया योगदृष्टिस्थितानां
स्वच्छादर्शे प्रतिफलितवद्विश्वमेतद्विभाति ॥ ४८ ॥

That which is of the form of radiance, the light of knowledge for the entire universe, that You that Self, without qualities, Lord, I worship. With consciousness in deep contemplation on that One [without a second], for those established in yogic vision, this universe shines like a reflection in a clear mirror. **(48)**

भूत भूतं स्मरणविषय भावि चास्त्यन्तकाले
सूक्ष्मं मध्येक्षणमिह तयोर्वर्तमानं वलन्ते ।
यस्मिन् सौख्यं कियदमतयो येन मत्ता मनुष्याः
युष्मत्सेवा भवभयध्वंसिनीं नाद्रियन्ते ॥ ४९ ॥

The past is an object of memory, momentary is the present and the end of life. Life is primarily three moments – birth, existence and death. The subtle present moment that exists here between those two (past and future) is fleeting. In this how much happiness can the ignorant find, by which people are deluded! They do not respect service to You, which destroys the fear of worldly existence. **(49)**

ज्ञानं न स्यात् क्वचिदपि किल ज्ञेयसंबन्धशून्यं
ज्ञेयसत्तामपि न लभते ज्ञानबाह्य कदाचित् ।
इत्यन्योन्यग्रथितमुभयोर्व्यापकं यत् स्वरूपं
तत्ते प्राहुः प्रकृतिपुरुषस्यार्धनारीश्वरत्वम् ॥ ५० ॥

No knowledge can ever exist bereft of relationship with that which is to be known. That which is to be known is never found outside the realm of knowledge. This way, both (knowledge and knowable) which have a pervasive (not pervaded) nature, mutually bound, that nature of Prakriti-Purusha (matter-spirit) is known as Your state of Ardhanarishvara. **(50)**

यत् प्रत्यक्षं न भवति नृणामिन्द्रियाणामशक्तेः
यत्संबन्धग्रहणविरहान्नानुमेयं कदाचित् ।
शब्दादीनामपि न विषयं वापरोक्षस्वरूपं
ज्ञानज्योतिर्यदिह परमं तत्त्वमध्यात्ममूर्ते ॥ ५१ ॥

That which can neither be directly perceived by men due to the incapacity of the senses, nor ever be inferred due to the absence of a grasp of a relationship, nor can be an object of [other means of knowledge] testimony (comparison etc) and the like due to its self-perceptible nature, that light of knowledge O embodiment of the Spirit! is You. **(51)**

त्वामात्मानं वरद परमानन्दबोधस्वरूपं
ये बुद्ध्यन्ते विगलितजगद्भेदमायाप्रपञ्चम् ।
रागत्यागात् स्तिमितमनसो देव जीवन्त एव
भ्रश्यन्मायानिगलनिबिडग्रन्थयस्ते विमुक्ताः ॥ ५२ ॥

O grantor of boons! Those who have realised You - the destroyed multitude worlds of the illusory universe, of the nature of supreme bliss and knowledge - as the Self, they by non-attachment, with a steady mind, O Deva! lead their life, this way having severed the tight fetters of illusion, [and] are liberated. **(52)**

श्लाघ्यं यत्तत् कृपणमनसा सप्तलोकाधिपत्यं
या मृग्यन्ते तरलमतिभिः सिद्धयश्चाणिमाद्याः ।
एतत् सर्वं मदनदहन त्वत्पदप्राप्तिभाजां
तत्त्वज्ञानामृतरसजुषां योगिनामन्तरायः ॥ ५३ ॥

O Destroyer of Desire! With a desirous mind, [there are] those who seek the lordship over the seven worlds [and] that, which is lauded by [those] with a fickle mind [eight] siddhi-s starting with becoming as small as an atom. All these sought are obstacles for yogi-s who relish the nectar of true knowledge and are destined to attain Your state. **(53)**

आशा वास शयनमवनी ब्रह्मचर्यं च दीर्घं
मौन दण्ड ग्रहणमशन भिक्षया भस्म शौचम् ।
वैराग्य च त्रिनयन भवत्तत्त्वबोधाद्विहीन
मूलादेव ह्युलपलवनं सर्वमेतद्विभाति ॥ ५४ ॥

With only the directions for clothing, bed as the earth, practising complete abstinence, uttering only truth or complete silence, holding a staff, eating only what is procured by alms, besmeared with sacred ash for purification, thus living as a renunciate O One with three eyes! If without the knowledge of Your essence, they live thus, its like grass cut from the root (useless). **(54)**

स्थित्वा कालं चिरतरमपि ब्रह्मशक्रादिलोके
कर्मच्छेदात् पुनरपि ततः स्यादवश्यं निपातः ।
एकं नित्यं पदमुपनता क्लेशकर्मोर्मिदूरं
शैवयोगात् परमसुलभं ज्ञानयोगेन पुंसाम् ॥ ५५ ॥

Even after residing for a very long time in the worlds of Brahma, Indra, and others, [one] must inevitably fall again upon the exhaustion of karma. The one, eternal, free of afflictions arising out of deeds – the state of Shiva, men attain easily from the yoga of actions (related to Shiva aimed at attaining union with Him), through the yoga of knowledge. **(55)**

शक्रादीनां क्रतुफलजुषां यत्सुखं नाकलोके
तत् कीटादेर्नरकनिलयस्यापि तुल्यं विभाति ।
येनैकान्ते न भवति सुखं कस्यचिन्नापि दुःखं
द्वन्द्वग्रस्तं त्रिभुवनमिदं त्वं तु तस्माद्विमुक्तः ॥ ५६ ॥

The happiness in enjoying the fruits of sacrifices among Indra and others in heaven, that happiness, appears like worms dwelling in hell. The reason, there is no definite happiness nor sorrow, for a man, is because of the duality [of happiness and sorrow]. These three worlds are in the grasp of duality, You alone are beyond it (this duality). **(56)**

बन्धच्छेदादिह तनुभृता यत्त्वया साकमैक्या
सा चेन्मुक्तिः शिव किमनयायातु यद्वान्धकूपम् ।
त्वं मे स्वामी भवदनुचरः शर्व यत् सर्वदाह
तद्धि श्लाघ्य स्वपतिपदवी काम्यन्ते न भृत्या ॥ ५७ ॥

O Shiva! Severing worldly bonds, embodied beings, that attain oneness with You, is that called liberation or a pit of darkness? You are my Lord, I am but your servitor, O Sharva! That which is famously said that is alone praiseworthy. Servitors do not desire the position of their masters. **(57)**

वातोद्धूतस्फुटकमलिनीपत्रतोयोपमाने
को विश्वासं व्रजति चपले जन्मिनो जीवितेऽस्मिन् ।
कान्तस्त्रीणां प्रियसहचरैर्निर्भरालिङ्गितं मे
चेतः शम्भो स्वपिति न यथा त्वत्प्रसादं कुरुष्व ॥ ५८ ॥

O Shambhu! Just as water on the blossomed lotus is shaken off by the wind, so too, the trust of those who place rely on this fickle life. In the ardent embraces of charming women along with the loving friends (sense organs), bestow Your grace such that [my mind] is not in slumber. **(58)**

त्वन्नेत्राग्निव्यतिकरमय प्राक्तन पुष्पचाप
स्मृत्वा नून व्यवसितमतिः वैरनिर्यातनाय ।
यत् ससक्तं तव चरणयोः देव सेवानुरागात्
तन्मे चेतः प्रहरति शरैस्त्र्यक्ष तद्रक्ष यत्नात् ॥ ५९ ॥

He Cupid (Manmatha), destroyed by the fire from Your eye, remembering that [he] once held a bow of flowers, is of firm resolve to prolong [his] grudge. So, for this reason, my mind engrossed out of love to serve Your feet, is struck by his arrows. O One with three eyes! Protect [my mind] from [these] efforts of his (Manmatha's). **(59)**

भिक्षापात्रं मृगजमजिनं जीर्णकौपीनमेकं
कन्था रथ्यानिपतितजरज्जीर्णलेशैश्च लघ्वी ।
एतावान्मे हर परिकरस्त्वत्प्रसादेन नित्यं
भूयाद्भूयस्तव चरणयोर्भूयसी भक्तिरेका ॥ ६० ॥

A begging bowl, a deerskin, an old loincloth and a small patchwork bag sewn with old threads fallen on roads, O Hara! these, my worldly possessions, may they be eternal [and] auspicious by Your grace, let devotion at Your feet be abundant! **(60)**

देवस्तद्वद्भवति भगवन् भर्गसर्गस्य सारं
तस्मात् पूर्वं महदिति पदं प्रोक्तमुत्कर्षमाह ।
माहात्म्यं ते स्मरहर महादेवनाम्नैव लोके
दूरारूढं वरद किमहं स्तोत्रमन्यत्करोमि ॥ ६१ ॥

O Lord, the essence of the seed of creation and the universe are in You, the word “Deva” directly denotes You just as the word ‘tat’. From this, the prefix “maha” spoken before “deva”, in essence means superior. O destroyer of Cupid! Your greatness in this universe, by the very name “Mahadeva” is the loftiest. O grantor of boons! What other hymn can I compose? **(61)**

यत्र क्वचिद्भवतु देवमनुष्यतिर्यग्-
योनौ स्वकर्मपरिपाकवशात्प्रसूतिः ।
तत्र स्थितस्य मम बालमृगाङ्कमौले
त्वत्पादभक्तिरचलास्तु भवत्प्रसादात् ॥ ६२ ॥

O One with the young crescent moon! Due to the fruition of our own actions (karma), wherever birth happens [be it] in the wombs of gods, humans and animals, in such a state, by Your grace, let my devotion at Your lotus feet be firm. **(62)**

तव चरणसरोजे दत्तमेकं प्रसूनं
फलति जलधिवेलावेष्टिता भूतधात्रीम् ।
प्रतिदिवससपर्या भक्तकौतूहलानां
फलमिदमिति शम्भो शक्यते केन वक्तुम् ॥ ६३ ॥

O Shambhu! offering a single flower at your lotus feet yields the fruit of [possessing] the earth encircled by ocean shores. For devotees who eagerly worship You daily, who can describe the [magnitude of] the fruit? **(63)**

कालेन नीतः सर्वोऽपि पुनरावर्तते जनः ।
महाकालेन नीतस्य नावृत्तिर्विद्यते पुनः ॥ ६४ ॥

O Shambhu! offering a single flower at your lotus feet yields the fruit of [possessing] the earth encircled by ocean shores. For devotees who eagerly worship You daily, who can describe the [magnitude of] the fruit? **(64)**

अप्येकाक्षरजल्पितैरपि शिशोः प्रीतिगुरूणा भवे-
त्तस्मान्मद्वचनमलीमसमपि स्यात् तुष्टिहेतुस्तव ।
श्रान्तस्त्वद्गुणकीर्तनात् किमपि यत् पुण्यमयोपार्जितं
तेन स्याद् भवनान्तरेऽपि गिरिश त्वय्येव भक्तिर्मम ॥ ६५ ॥

Even the babbling of a child becomes pleasing to the parents due to love. Even so, may my impure words too, be a cause of Your pleasure. Thinking thus, tired of this cycle of worldly existence, whatever little merit I have earned from singing your qualities, may it ensure that even in another birth, my devotion in You stays. **(65)**

॥ हयायुधस्तोत्र सपूर्णा ॥

॥ शुभमस्तु ॥

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